

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

H Y R D E N

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Sønns
Navn.

Haugen, Rev. Arnold K.
mar 1936

12te aargang.

Winnipeg, Manitoba, April 1936

Nr. 4

P A A S K E D A G

Præken av pastor Jacob B. Stolee

HAN ER OPSTANDEN

(Lk. 24:1—9.)

Han er opstanden! Vor Herre Jesus Kristus der levede og døde for os det er han som er opstanden. Der- som dette ikke var sandt da hadde vi intet glædelig budskap at bringe Paaskedag. Nei, "da er vor forkyn- delse intet." Paulus sier: "Men er Kristus ikke opstanden, da er eders tro unyttig, da er i endnu i eders syn- der, da er altsaa ogsaa de fortæbe, som er hensøvede i Kristus." I Kor. 15:17-18. Men "han er opstanden" og derfor er der fred og frelse, op- standelses haap og kraft for os.

Han er opstanden! Hvor klart det- te er fremstillet i denne tekst. An- dre bevis kunne bringes ind men la os kun betrakte noen av disse som vi finner i dette Guds ord. Her kommer disse kvinder til den tomme grav. Men det var ikke det som de ventet at se. De kom med vellugtende urter for at salve Herrens legeme — men de fandt ikke hans legeme der ti han var opstanden. Og hvorledes kunne de tvile dette- Stenen var borte. Dette kunne vel ikke ske av sig selv? der maate vel være noen aarsag derfor. La os huske at det Romerske segl og den vagt der var sat ville gjøre det aldeles umuligt at "Hans Disciple kom om natten og stjal ham bort...." Matt. 28:13. Hvor taabelig er ikke denne unskyldning de Ælste fik til for at komme bort fra denne sand- hed at "Han var opstanden." De for- talte stridsmændene at de skulle for- tælle at Jesus disciple kom om natten og stjal ham bort mens de sov — Men hvorledes kunne de se eller vide at hans disciple hadde kommet og taget bort hans legeme dersom de sov?

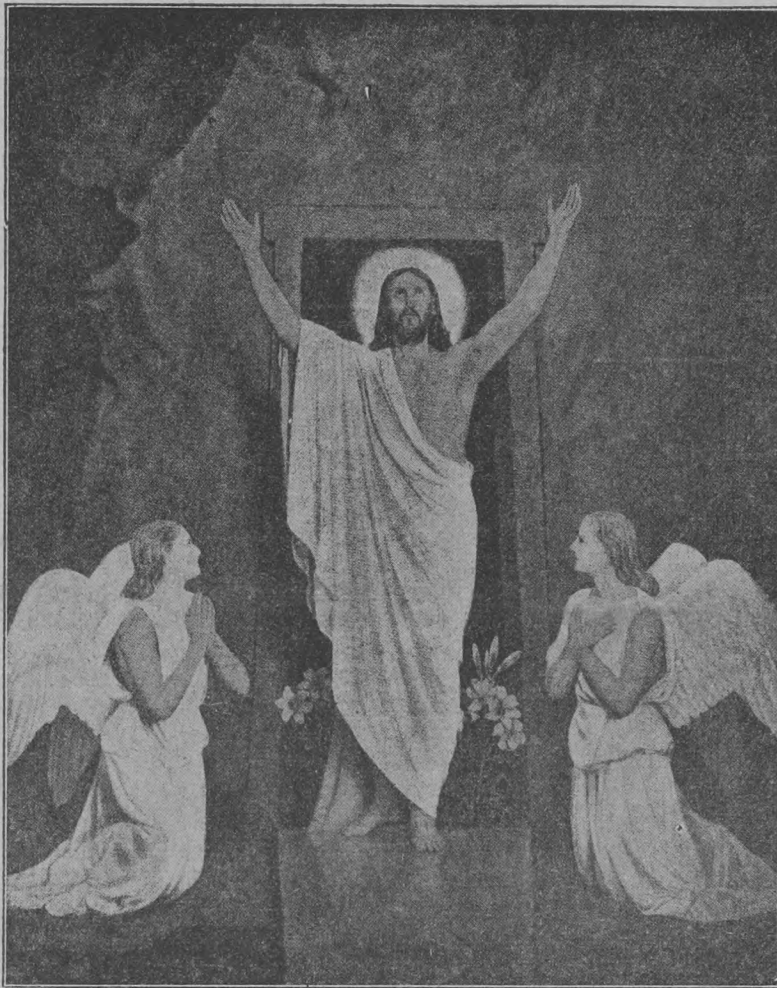
Og saa har vi de to englers vidnes- byrd at "Han er opstanden." Det var av den største betydning at denne sandhed kunne bli klar for Jesu efter- følgere. Derfor sender Gud disse engle at bringe de ord: "Hvi lede I efter den Levende blandt de Døde. Han er ikke her, men han er opstan- den; kommer ihu hvorledes han talte til eder...." Ja, Kommer ihu hans ord —det trenger vi at holde os til idag naar man forsøker at komme sig bort ifra dette at Jesus er Guds søn der levede, døde og opstod for os. Je- sus hadde fortalt sine at han skulle opstaa; og det er i Hans ord i dag at vi finner de mange klare beviser for hans opstandelse. Det er godt for os at betrakte de Guds ord der vidner om hans opstandelse. Vor evige frelse beror paa dette. Hans opstandelse vidner om at han er Guds Søn. I Rom. 1:4 læser vi: "som efter Helligheds Aand er godtgjort at være Guds væl- dige Søn ved opstandelsen fra de døde." Og tror vi dette da er det for os at handle derefter.

Fordi Han er opstanden la os først søge hen til den levende Frelser. Nu kan vi synge med salme digteren:

Jeg har vundet, Jesus vandt;
Døden opslugt er til seier,
Jesus mørkets Fyrste bandt,
Jeg den kjøpte frihet eier;
Aapen vandt, og jeg har fundet!
Jesus vandt, og jeg har vundet!

Den tomme gray gir os haap at vi skal ogsaa opstaa og leve sammen med Ham. Men han er ogsaa vor Frelser der lever for os nu saa at vi kan dag- lig erfare dette inderlige samfund med den Levende Frelser. "Er I da opreiste med Kristus, da søk det som er oventil, hvor Kristus sidder hved Guds høire Haand! lad eders Hu staa til det som er oventil, ikke til det som er paa Jorden!" Kol. 3:1—2. Og det er kun den Opstandne Frelser der gir kraft dertil. Han der var mægtig til at overvinde synden og døden og op- staa er mægtig til frelse os og gi os kraft at vandre i et nyt levnet. Ti den samme magt som Gud viste paa Kristus, da han opvakte ham fra de

Glædelig Paaske Tilønskes Alle Bladets Læsere!



døde, denne magt er for os som tror. Ef. 1:19—20.

Og fordi han er opstanden la os ogsaa "Komme hans ord i hu." De ord englerne mindte kvindene om den første Paaskedag er ogsaa for os: "det bør menneskens Søn at overgives i syndige menneskers hender og korfæstes og opstaa tredje dag." Her har vi Frelsens Historie i en sum, nemlig at Jesus maatte lide, dø og op- staa for os. Jesus fortalte sine paa forhaand at alt dette skulle ske, og hans ord gik i oppfylldelse. Og er dette ikke et sikkert bevis for os at Hans ord og løfter holder ogsaa idag. Disse ord som han talte om sig selv gik i oppfylldelse — Skal da ikke hvad han har lovet dem som tror paa ham og- saa gaa i oppfylldelse?

Vi burde ogsaa følge disse kvinders eksempel og ogsaa og fortelle andre "disse ting" om Hans opstandelse. De "kundgjorde disse ting for de Elleve og for all andre." Skulle ikke vi for- telle disse ting til vore egne og til andre? La os huske at det er for os at bringe det samme budskap om Ham som er opstanden — om "Ham som blev given for vore overtrædelser og opreise til vor retfærdiggjørelse." Det er dette budskap som vi maa forkyn- de "Om den korsfæstede og opstand- ne Kristus Jesus." Der er ikke noe andet som kan hjelpe verden.

Og fordi Han er opstanden burde vi være villig til offere for Hans sak. Disse kvinder bar de vellugtende ur- ter for at salve Jesu legeme. Skulle ikke vi da være villig til bringe vel- behagelige offere til den Levende Frelser? "Jeg gav, jeg gav mit liv for dig, Hvad har du givet mig?" Hvad kan vi svare paa dette spørs- maal? Er vi riktig taknemlige at Her- ren er opstanden for os da la os takke ham derfor baade i gjerninger og ord.

Han er opstanden! Store Bud!
Min Gud er en forsonet Gud,
Min Himmel er nu aapen!
Min Jesu seierrige Død
Fordømmelsernes Pile brød,
Og knuste Mørkets Vaaben.
O Røst,
Min Trøst!
Ved hans Seier,
Som jeg eier,
Helveb bærer;
Han var død, men se han lever!

"Han er ikke her, han er opstanden."
Mrk. 16, 6.

O salige stund uten like:
"Han lever, han lever endnu!
Han vandrer i seierens rike!"
Min sjæl hvorfor sørgede du?

Han er ikke lenger i graven,
Hvor blegnet i døden han laa;
Jeg levende saa ham i haven,
Og aldrig saa skjøn jeg ham saa!

"Han er oustanden!" er menighe- ten's triumfraap og nøglen til hele Kristi forløsningsverk. Det guddom- melige i hans frelsesgjerning faar derved sin stadfestelse. Uten op- standelsen vilde korset ingen bety- dning ha som forsoningssted, ti da hadde Han blot vist sig at være et menneske som andre og Hans blod in- gen forsonende kraft besiddet." Han blev kraftig bevist at være Guds væl- dige søn ved opstandelsen fra de dø- de." Den forjættelse han ga sine disci- ple: "Jeg lever og i skal leve," den trøst han ga Martha: "Jeg er op- standelsen og livet," disse utsagn vilde blot vær tomme ord uten hans egen opstandelse. "Han lever, han lever endnu!"

Indtil idag og for alltid er Han med sin menighet som seiersfyrsten. Han lever i Guddomskraft og meddeler si- ne venner kraft og styrke paa deres livsvandring. Han indplanter og næ- rer sit eget Guddomsliv hos dem ved sin Helligaand. Dette liv er seierkraf- ten som død og grav ingen makt har over. "Om og vort utvortes menneske gaar tilgrunde, fornyes dog det ind- vortes dag for dag." Og fordi han selv opstod saa vet jeg at hans for- jættelse om et evigt og saligt samvær med ham er viss.

"Min sjæl hvorfor sørgede du?"

Bort med sorg og tvil, angst og be- drøvelse! Han bar vor angst og smerte. La os ikke vanære Ham med vore unødige bekymringer.

"Jeg levende saa Ham i haven
Og aldrig saa skjøn jeg Ham saa."
"Mine oine skal skue Kongen i hans skjønnhet." Hvis hans lidelses træk som Gudslammet er kjendte og kjære for dig, o saa fæst dig endda mere ved hans skjønnhet i paaskemor- gens glorie, ti nu straalere livets

kræfter uhindret frem fra Ham, men den samme kjærlighet fylder hans hjerte. Han er din frelser, din bror og ledsager. Det lys som straalere fra Ham fordunkles ikke og Han skal føre os frem til det maal som Han har sat at vi skal bli Ham lik i hans op- standelse. "O salige stund uten like!" "Salige Paaskemorgen!"

—O. A. Broughton.

PAASKEMORGEN.

Av Georg Moi, Outlook College.
Johannes, 20, 11—18.

Det gryr av dag i øst. Natten svinder. Morgenhimlen iklær sig sin herligste farvepragt. Solen rinder. En kort stund hersker der en uendelig stilhet over den hellige star, som om naturen selv venter i aandelos spæn- ding. Saa kvirrer der op en liten fug- lestemme med en sølvren trille. Spæn- dingen er brutt, og snart jubler "de vingede skarer" sin lovsang til himlen for den nye dag — Aldrig hørt slik fuglesang paa jord. Mon luftens san- gere ante at denne morgen var evig- hetens midtpunkt — "en evighet for — en evighet etter"? Eller mon de fik hjelp av englenes herskare som is- temmet Hans pris?

Mens naturen hylder sin skaper, og himlen lovpriser Seierherren over synd og død, sover menneskene de "retfærdiges søvn." Har de ikke feiret høitiden i overensstemmelse med loven? Har de ikke behaget Gud? Har de ikke skaffet av veien "Guds- bespottelsen"?

Alene en enslig, sørgende kvinde staar ved en tom grav og graater. Li- vet, som for en kort stund siden had- de faat ny mening, da Mesteren drog hende op av smudset, og satte hendes føtter paa klippen, da Han aapnet hendes øine til uanede herligheter, da Han viste hende Faderens Kjærlighet til det ulydige barn, og som svar hen- des gjenkjærlighet sprang frem som en sprudlende kilde i hendes hjertes dyp, — dette liv var nu med en gang blit saa absolut menigsløst. De hadde tat hendes Herre og Mester, dømt Ham til døden som en simpel forbryter, git Ham den mest for- smædelige død, og lagt Ham i graven som var uthugget i klippen. — Men hendes kjærlighet gik ut over død og grav. Hun vilde vise at hun endnu elsket sin Mester. Og nu — nu skulde hun ikke engang faa lov til at bringe Ham disse sine siste kjær- lige æresbevisninger. Graven er tom. De har tat Ham bort.

Er det at undres over at du graa- ter, du stakkels, elskelige Maria. Men bare graat du. Dine taarer skal i næs- te nu forvandles til perler og ædel- stener. Saa kommer Mesteren sagte og stille: "Kvinde, hvorfor graater du?" Og naar hun har lettet sit hjerte for Ham, kalder Han hende ved navn, og det er hende nok. Nu kan hun som den første av menneskenes barn istemme lovsangen:

"O salige stund uten like,
Han lever, Han lever endnu.
Han vandrer i Seierens rike.
Min sjæl hvorfor sørgede du?
Han er ikke lenger i graven,
hvor blegnet i døden Han laa.
Jeg levende saa Ham i haven,
og aldrig saa skjøn jeg Ham saa."

Siden faar hun i oppdrag at bringe budskapet til Jesu venner.

"Oh, kunde ei engle begjære at gaa med saa salig et bud?"

Idag lyder det atter ut over al jor- den: KRISTUS ER OPSTANDEN. Graven er tom. Himlen er aapen for jordens barn. Tid og evighet flyter sammen.

Det gryr av en ny dag. Det gryr av en ny tid. Gjænopreist er den faldne menneskeslegt.

"Paaskemorgen
slukker sorgen,
slukker sorgen,
til evig tid."

Glæde og tak. Paasken egner sig særlig til Glæde og Tak. Glæde over

HYRDEN

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at Jesus av Nasareth beviste sig, ved opstandelsen Paaskemorgen, at være den av Gud lovede Frelser. Dyrebare ord av Jesus: "Jeg lever og i skal leve." Tak bør lyde i Paasken, fremfor nogen anden tid, for seiren over synd og satans fangenskap der skilte os fra Gud baade i tid og evighet. Jesu seier er vor seier. Are være Gud i det Høieste!

Outlook og Camrose College. Det er glædeligt at Formand Dr. J. A. Lavik skriver om hvad der er blevet fremlagt fra den komite valgt paa Aarsmøtet 1934 for at studere "skoleproblemet" i vort samfund. Rapporten har staar baade i "Lutheraneren" og "Lutheran Herald." Læs og noie overvei hvad Dr. Lavik skriver.

Det var til stor opmuntring at faa saa meget passende læsestof til paaskenumret. Haaber det vil bli alle bladets læsere til rik velsignelse. Tak til alle der godvilligt sendte ind læsestof. —U.

Litt fra reisen

Paa missionskomite møtet i Moose Jaw blev jeg oppfordret til at skrive litt av og til for Hyrden, kanskje ha en spalte der regelmæssig. Jeg skal forsøke at etterkomme oppfordringen. Hvor regelmæssig det vil bli, faar fremtiden vise. Naar man er stadig paa reise, er det ikke altid saa liketil at finde anledning til at skrive mer end de mest nødvendige brev.

Flere har spurt mig om hvilke indtrykk jeg har faat av stillingen inden distriktet, nu da jeg er kommet tilbake etter tolv aars fravær. Det er ikke saa liketil at gi bestemt svar. Indtrykkene har vært nok saa forskjellige. Det har vært mig en stor glæde at møte igjen og bli hilset hjertelig velkommen av gamle venner. Der er noget underlig ved det venskab som dannes inden Guds menighet paa jord. Den er en egen dybde, Ømhet og vedholdenhet. Fra denne side set, har jeg faat mange gode og opmuntrende indtrykk.

Om stillingen i det heletat inden distriktet, kan jeg selvfølgelig ikke si noe mer endnu. Der er kommet nok saa mange og store forandringer de sidste tolv aar, og det tar en stund at bli nøiagtig kjendt med de lokale forhold igjen. De økonomiske vanskeligheter er i øinefaldende. Det er trist at se hvorledes store strøk, hvor folk stod sig forholdsvis godt da jeg var her før, er nu aldeles utørket og aldeles utarmet. Det skaper selvfølgelig store vanskeligheter for det kirkelige arbeide, baade i de lokale menigheter og for fællesarbeidet i distrikt og samiund. Det har vært, og er fremdeles, en vanskelig tid i økonomisk henseende, og ikke mindst for presterne. Hvorledes ialfald endel av dem, med deres yderst smaa indtægter, kan skaffe nødvendig mat, klær, hus og brændsel for familien, og samtidig møte utgifterne forbundet med lange reiser til vidstrakte menigheter, er ikke godt at forstaa. Det er at frykte for at enkelte av dem lider virkelig nød. Selvfølgelig maa en ordets tjener dele kaar med dem som han arbeider iblandt. Men der kan muligens være dem som bærer paa en tyngre byrde av fattigdom og trykkende kaar end som er nødvendig under omstændighetene, og det er til skade for tjenesten. Vi skal ikke gaa nærmere ind paa saken her. Problemet er ikke saa lidet indviklet, og har sine rødder ikke bare i den økonomiske men ogsaa i den aandelige jordbund. Pauli ord: "Det bør os gjennom megen trængsel at gaa ind i Guds rike," har sin rettmæssige anvendelse ogsaa paa os og vor tid. La os derfor for fuldt alvor spørge os selv: Er vi ved vor tids trængsler og vanskeligheter

blit ført nærmere ind til Gud? Hvis ikke, da er det vel mulig at han kan finde det tjenlig for sin saks fremme at føre os ind i endnu større trængsler, indtil vi ved hans naade lærer at si ham tak for alle ting i Jesu navn.

Dette har vært en lang og streng vinter, med mange vanskeligheter for arbeidet. Men snart kommer vaar. Herren gi os en god vaar og sommer, ikke bare i det timelige, men især i det aandelige! —J. R. Lavik.

"I haab til Gud er min Sjæl stille."
Kjære venner i Herren:

Nu er vi atter kommen ind i et nyt aar. Maa den kjære Jesus være med os og gi os nyt mot og nye kræfter at staa imot alle onde fristelser som verden laakker og byder paa. Maa den kjære Jesus sende os sin Aand ut over disse prairier, saa sjæle kunde vindes til Ham. Ja Gud, som er saa naadig Gud, vil ingen skal gaa bort. O, Fader vær du med alle dine som har begyndt paa veien, at de kunde faa dobbelt kraft og styrke, at tale Dit Ord saa det kunde bli aand og liv til en ny høst! "Hvor salig er den lille flok som Jesus kjendes ved." Vor godt det er at Jesus kjender sine. Gud er med os alle at staa fast ved Ham i troen.

Jeg føler saar over at vi fik bare en fjerde del av Hyrden sist som var norsk. Men jeg vil si som min erfaring er at jeg tror at bladet har haft mere fremgang vist der ikke har vært saa meget engelsk. Meste delen av folket har ikke haft nogen skolegang siden de kom hid, de kan ikke forstaa det engelske saa godt som det norske, og da er det saa let at si bladet op, saa jeg tror kjære, alle som en, hold dere til det norske og jeg tror det vil holde i lengden.

— Peter K. Johnson.

BØN og ARBEIDE

I alt missionsarbeide skal bønnen altid være først. Lad os lære i alt vort kristelige arbeide at stole mere paa Gud og mindre paa menneske magt. Det er derfor vi igjen vil opmuntre alle troende at gaa i forbon for vor Kirke, for vort Kanada Distrikt. Bed om aandelige vækkelse i menighetene. Maa det faa begynde med os. Lad Davids ord i Psalme 139, 23—24 bli vor bøn: "Ransag mig, o Gud, og kjend mit hjerte! Prøv mig og kjend mine mangehaande tanker, og se om jeg er paa smertens vei, og led mig paa evighets vei."

Som sagt, lad os aldrig glemme at være i bøn, i forbon. Men lad os heller ikke glemme at vor Herre Jesus vil vi skal ogsaa arbeide.

Ingen maa tro at han blir et Guds barn ved at arbeide for Gud; men er vi Guds børn, da vil vi arbeide.

Venner, lad os huske paa hvad Jesus sa til disiplene: Gi I dem at æde. Da nu vor Kirke i lydigheit mot Mesteren, driver de forskjellige grene av Missionsarbeide—Hedninge Mission, Hjemmemission, Kristelige skoler, og Barmhjertighetsarbeide, saa er det selvsagt at midler behøves. "Gix I dem at æde" sa Jesus. Vi holder nu paa med Første Kvartal Indsamlingen. Faste Offeret. Rundt om i hjemmene staar "Mesterens Missionsbøsse." Een-center, fem-center, ti-center, fem-og-tyve center legges i. Tænk hvilket takke-offer det kan bli, om alle legger i litt fra dag til dag, indtil offeret optages.

Prestebrodrer og menighetsfolk, la Indsamlingen i aar bli gjort paa kristelig vis, idet vi faar ind vor del nu, og ikke venter til enden av aaret.

Prestebrodrer, vil I opmuntre menighetene at samle ind halve del av Budgettet nu. Kan det gjøres? Vil vi at det skal gjøres?

Are we WILLING to make a little sacrifice for HIM who gave His all for us? If we are, let us show it in deeds.

—G. J. Ostrem.

Fra Alberta

Central-Alberta indre-missionsforening hadde sit vaarmøte i Edberg past. A. Tveit's kald 20—22 mars 1936.

Samtaleemnet var Luk. 15, 11—24 indledet av past. O. Eklund (Augustana synoden). Indledningen var os til veiledning, formaning, trøst og oppbyggelse.

Past. B. Ostrem og hr. Laurits Larsen, var den som maatte ta det meste av forkyndelsen. Disuten var der mange i forsamlingen, som avla frie vitnesbyrd. Dette her maa ikke ansees, som referat. Foreningens sek-

retær var ikke tilstede. Formanden bad mig, efter møtet var over, om jeg vilde sende ind nogle ord til Hyrden.

Møtets tre første sessioner var mindre godt besøkt. Veir, veie, forkjølelse og ant smaatteri, kunde vel tale til undsgyldning. Men lørdagkveld og paa søndag kom mange og søndagskveld var riktig mange, ja fuldt hus! Past. B. Ostrem talte da om Herrens retfærdige dom over verden i tilknytning til Aps. Gj. 17, 30—31. Rom. 14, 7—8. Iste Kor. 4, 5 og Joh. 3, 18. Om jeg ikke husker feil, var disse skriftsteder grundlinjen i talen. Alle sande troende, burde takke Herren av hele sit hjerte for, at endnu lader Han sit ord ropes ut blant os i Aandens kraft.

Om ikke en eller anden, gik ut av kirken i Edberg hin kveld, med sting i hjertet, maa satans befestningsverk være av særdeles materiale. I hele møtet var tiden vel utnyttet. Nogle ungdommer gav os sangnummere ind imellem. Søndagskveld var vitnesbyrd av ungdom, ældre og gamle. Herren Lever! —John Trotlund.

Efter Board av Charities møte der avholdtes i Minneapolis den 12—13de mars besøkte past. Urness sine slægtninger ved Lambertson, Minn. nogle dage og reiste saa til Cottonwood, Minn., hvor han kom dagen for Mrs. Alma Kise, en søster av Fru Urness. Døde Fru Urness blev budsendt og kom itide for begravelsen den 21de mars. Den avdøde var hoit agtet og elsket av alle hun kom i berøring med. I de første aar past. og fru Urness bodde i Buchanan, Sask. var Mrs. Kise med dem og var til usigelig stor hjælp. Iblandt de over 500 tilstede ved begravelsen var der 70 slægtninger. Ved siden av masse blomster blev der git til missionen \$53.00. Det bedste minde om den avdøde er forvisningen om salig bortgang formedeist troen paa Jesus Kristus. —Kor.

Mr. Lornts E. Haave.

Mr. Lornts E. Haave was born at Øvre Haave, Stjørdalen, Norway, of Erik Johnson Haave and Mali nee Torstensen (Øfstie) on March 26, 1865. He emigrated to Fergus Falls, Minnesota in 1883, where he remained about six months. He then moved to Portland, Oregon, where he worked as mechanic for 19 years. On May 18, 1895 he married Miss Marianne Jemtegaard. They homesteaded at Trout Lake, Washington in 1908 and in 1913 they moved to Weldon, Sask., where he has built up the beautiful Weldon View Farm. He allied himself with the Church whereever he was and showed special interest in Elementary Christian Education. He was deacon and Sunday School teacher at Portland and deacon, precentor and Sunday School superintendent at Weldon. He also taught two years of Parochial school in the Weldon congregation. He did more than any one else in the planning and in the construction of the new church at Weldon.

Mr. Haave has been a prominent worker in the Canada District, in the Prince Albert Circuit, and in the Weldon call. He has held important positions of trust in all these fields. He was a leader in the Prince Albert Circuit laymen's organization of which he was secretary at the time of his death. Few men have had the opportunity and the ability to render so much service and to win so many real friends as he. Mr. Haave was a member of the Board of Management of Outlook College and has in many ways rendered the college great service.

Mr. and Mrs. Haave have five sons and three daughters, the oldest of whom, Martha Maria, died a year ago. Joseph, Eric and Alfhild are teaching public school, and are also leading the Sunday School work where they teach. Einar is married and lives in the Birch Hills call. He is president of the Prince Albert Luther League and Choral Union. Ole who has succeeded his father as deacon and Carl who has succeeded his father as Sunday School superintendent are married and live near Weldon, so is Louise (Mrs. Willie Pringle) who is a Sunday School teacher. The Whole family are consecrated men and women, active in the service of the Lord. Mrs. L. E. Haave has been prominent in W. F. M. of the Circuit and in the home work, being for a long time a Sunday

School teacher. She with the children and the whole community mourn the loss of one that was much loved; but we rejoice in knowing that he has gone home to enter into a greater service.

Mr. Haave died Jan. 15th 1936 and was buried on Jan. 18th from the Lutheran Church at Weldon. The local pastor, John P. Tandberg, spoke on II. Tim. 4, 7—8 and I. Thess. 4, 13—14. There were many Memorial wreathes, some to the Church budget and some to Outlook College. A letter of condolence from Outlook College and one from the Prince Albert Pastoral Conference, which was in session at Weldon when Mr. Haave died, were read at the service.

May God bless the memory of Mr. L. E. Haave and may he give us many, who will go in his and in his Master's foot-steps. —Pastor Loci.

OUR LENTEN TASK

The word of the Lord came to Jonah, "Arise and go to Nineveh." Jonah 1:2. The result was that Jonah fled to Tarshish to escape his task. Repeatedly word has been coming to us, "work the Penny-a-Meal Plan during Lent. Order your labels from the Finance Dept. of our Church. Gather your working committee. Send them out with a container for each home. Tell the people to drop a penny into the container at each meal. It is to be a penny for each member of the family at each meal." This is the content of the word that has come to us. It is our Lenten Task. Have any pastors, congregations or individual members fled, like Jonah, from their task? Consider for a moment the task placed before Christ during Lent and Holy Week. Did He flee from His task? Christ prays "Thy will be done."

May we trace the outcome from the action mentioned above? Jonah, because of disobedience, passes thru the experience of a troubled conscience. He knew he was doing wrong. The sailors, caught in a storm because of the sleeping Jonah, in fear and panic toss overboard their cargo so as to lighten their load. The sailors toil with all their might to keep their ship from sinking. When overboard, Jonah passes thru the harrowing experience in the belly of the sea-monster. After much prayer and repentance Jonah stands again on dry land. The same task still confronts him. "Arise and go to Nineveh." Jonah 3:2.

How different are the facts in the Lenten period in the life of Christ. During Lent Christ had faced His task. On Good Friday we hear Him say, "It is finished." This we realize was made possible because Christ had worked, "My Father worketh hitherto, and I work." John 5:17. Christ's entire program was one of work.

Pastors, congregations and individual members—what shall be the outcome of the Penny-a-Meal Plan for Lent? Shall any, like Jonah, cause themselves a troubled conscience? Shall any, like Jonah, cause worry and hardship to the elected officials of our Church and workers in various fields because you are asleep in the boat? Shall any, like Jonah, find the same task waiting for them when Lent is passed because nothing had been done? Friend, it is not too late to place that committee in action. Some congregations are placing the containers in the home the latter part of Lent and collecting them Pentecost Sunday or sometime in June. Work the plan and the day will arrive when we, in a smaller measure, shall experience in our Lenten task the words "It is finished." The experience of a completed task.

Jonah found his task made harder because he thought more of his own little shade tree than he did of souls in Nineveh (Jonah 4). He forgot that souls in Nineveh needed his call to repentance. Christ's task was great but when He thought of the souls that needed and were to receive forgiveness and salvation thru His completed task — HE MET HIS TASK. A pastor may be tempted to rest under the roof of his parsonage. The congregation may be tempted to rest in the shadow of their church and individuals may be tempted to take it with ease under their own roof when they should be carrying out the Penny-a-Meal Plan for Lent; watch and pray that ye enter not in-

to this temptation. Work the Penny-a-Meal Plan that souls might be prepared to go out with the call to repentance and lost souls in hearing their call might, thru the completed work of Christ Jesus, be saved. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Prov. 21:13.

If you for some reasons have not been able to carry out the Penny-a-Meal Plan during Lent, kindly make every effort to place the containers in the homes of the members and friends of your congregations immediately after Easter to be collected by Pentecost. We are very anxious to have every congregation use the Plan this time of the year and in this way our Church will raise at least half of the 1936 apportionment the first half of this fiscal year. —A. M. Nelson.

OUR SCHOOL PROBLEM

At the General Convention in 1934 a Commission was appointed to study particularly the college problem in our church and submit recommendations to the 1936 convention. The report has already been published in both "Lutheraneren" and the Lutheran Herald. Our people in Canada have undoubtedly noticed, and probably wondered about, the recommendation in regard to the Canadian schools.

The bare suggestion, without explanation or interpretation, that these schools be supported by home mission funds, is surely not acceptable. However, it is probable that the Commission did not give much time or thought to this matter, but concentrated their attention upon the college problem of the Church in the States. Possibly the assumption was that what comes in for education in the budget ingathering in Canada shall go to our schools up here, and that if more is needed, this shall be supplied by the home mission funds.

If this is the correct interpretation, the members of our District will probably not consider it seriously objectionable. At any rate it is the only interpretation which could be considered reasonable and acceptable to our District. Surely the money that it raised for education within our District must go to these schools. In 1935 there was contributed to the budget for education \$1332.27 within the District. If it were definitely understood that what is given to education goes to these schools, it should be possible to increase this amount to \$2,000 a year, and if conditions improve, even more than that sum.

Personally I do not like the idea of diverting home mission funds to education. It tends to confusion of thought and a unwise shifting of responsibility in connection with both the ingathering and the dispersing of funds. I believe we will have better success if we require each activity definitely to stand upon its own feet, as it were, and to bear its own responsibilities.

However, let us think this problem over carefully and try to come to an understanding as to what position we should take at the General Convention. Circuit meetings that are held before the Convention, might well give some time to the discussion of this subject. —J. R. Lavik.

SWIFT CURRENT CIRCUIT BIBLE COURSE

Snowstorms, blocked roads, 20-30-40 degrees below-zero-weather, poor train connection, and any number of obstacles, but in spite of all this, a successful four-weeks Bible Course was conducted at Frontier, Sask., closing March 8. Again we experienced God's rich blessings as we studied His word, and upon closing the work did like St. Paul when he left Tyre (Acts 21:5) knelt down with all the rest and prayed.

Pastor Peter Overlid took us through the books of Samuel and Kings studying the Bible characters. Even books like Kings can become very interesting. Pastor J. O. Brekke led the way through part of Revelation, a very interesting book too often neglected. Time did not permit covering the whole of the book. This book is not only for the sects to study. Pastor K. O. Kandal instructed in the Epistle to the Philippians, a very precious portion of God's Word showing forth the Christian joy. The undersigned led the study in Bible Doc-

"The Lord Is My Shepherd; I Shall Not Want."

The Cross, Our Glory.

Saviour, on the cross suspended,
Lamb of God for sinners slain.
Thy holy head behold me bended
In anguish, agony and pain.

We see thee yielding up thy spirit
We see thee laid into the grave.

Oh! what are we that we should merit

A price so great our souls to save?

In the
Cross

of
CHRIST I glory,
Towering o'er the wrecks of time,
All the

light
of
sacred

story
gathers

round
its

head
sublime

It was thy love that brought thee hither
Thy love for us, by sin defiled.
A love that naught on earth can wither,
E'en tho forsaken and reviled. —

Lamb of God our blessed saviour,
With grateful hearts we look to thee.
For by that cross we own God's favor
By thy redemption we are free.

—O. A. Broughton

COMMENTS

How quickly time flies. Now we are receiving the Easter number of Hyrden again. Surely we need to learn to number our days that we may apply our hearts unto Wisdom. Again we have the message of the Resurrected Christ brought to us.

One cannot but appreciate the fine response that has already been manifested in the Doubled Money Plan. A great many letters have gone out in the interest of this plan, and it is to be hoped that the individuals and organizations getting them will see in at an opportunity to render a real service in our district by aiding this cause. Again the attention of Ladies Aids, Luther Leagues, other organizations and individuals is called to this effort that is put forth. Let us lift together in this venture and the load will be heavy for no one.

Another article by Miss. Clara Jones the writer of the article "Pleasure Madness" will appear as soon as possible. This will be on the subject, "What moral problem is created by the Dance?"

The Risen Christ Gives Peace

Luke 24:36-43.

On the first Easter day the disciples of Jesus had gotten the message of the angel from the women. And yet there had been doubts and wonderings. They had not understood and had not been able to believe. They had forsaken their Lord and fled when He was betrayed and arrested. They knew that He had died and that He had been buried. Now the tomb was empty — but where was Jesus? Cleophas and his companion had just, "rehearsed the things that happened in the way 'to Emmaus', and how He was known of them in the breaking of the bread." And as they spake these things He Himself stood in the midst of them, and saith unto them, "Peace be unto you!"

At sight of Jesus there was terror, fright, wonderings, questionings, disbelief, and joy in the hearts of the disciples. Jesus convinces them of His real presence, His complete forgiveness, His Divine love, and He pours His peace into their penitent and eager hearts.

Christian, you belong to the stalwart band that conduct family worship each morning. Punctuality, regularity, method, training, and private prayer will all help to make this possible. But many circumstances would break down the family altar; the morning chores, the children getting ready for school, the rush for the street car or the suburban train, sickness in the family, a boy or girl in the wise age that knows more than both father and mother, the presence of a worldly visitor, or a family vacation. Shouting and scolding may not help much in keeping up the morning prayers, and they are hardly in keeping with the spirit of worship. A sweet reasonableness is wonderful. However the greatest help you can have for patience and persistence in this life-saving custom is the peace of the risen Christ in your own heart. "Let not your heart be troubled." Open your heart hungrily for the peace of the risen Christ.

There is strength and courage.

Christian, you have doubts to quiet, worries to drive away, questions to answer, temptations to overcome, sins to fight, and the fear of death to vanquish. You need the peace of the risen Christ. His presence in your heart is the answer to your questions, makes doubt impossible; gives security of the trusting, praying child against the anxieties of poverty and sickness; robs temptations of their power to deceive; and gives you the victory of the living Christ over death.

Worldling you have sought peace in many ways. You may not have called it peace. You may not have had the courage or the understanding to name it all. But you have been seeking something to satisfy you, to take away that continual longing from your breast, to fill the conscious void in your life, to make you feel and say, "All is now well." You may have sought your peace in a "philosophy of life," or in sin, or in wealth, or in education, or in social position, or in political preferment, or in revenge on your enemies.

Worldling, you have not found peace in any of these way. Why not give Jesus one fair chance? He will forgive your past follies and sins, take you on as a pupil, and if you will follow His teachings and submit to His wise and holy will, He will fill your heart with His life and peace that satisfy now and forever.

Amen.

—O. Lysnes.

Easter

God smiles and the flowers begin to grow;
God smiles and the birds begin to sing;
God smiles and the pertumed breezes blow;
He smiles and His smile is Spring.

Then Easter comes and its sunny rays
Light up the world with hope anew;
For Christ is risen this day of days,
That's why the skies are so bright and blue.

That's why our feet seem to trip along;
That's why our hearts are so light and gay;
That's why the world is so filled with song

On this happy Resurrection day.

—The Young Lutheran.

BIBLE COURSE FOR MOOSE JAW CIRCUIT AT TORQUAY

A month's Bible Course was conducted at Torquay by the Moose Jaw Circuit during February. Many who had planned to attend were unable to do so on account of the bad weather and roads, but still there were enough students present to make a good Bible Course. Thirty six students attended for a shorter or longer period — for the evening sessions the average attendance almost doubled this. The teachers were pastors: A. K. Odland, S. D. Sorgen, E. E. Hoff, J. B. Stolee and Mr. T. Salte. There were three 45 minute class periods and a chapel period every forenoon. These class periods were spent as follows: The Gospel of Mark 4 periods a week; Acts 4 periods; Sunday School Teacher's course 4 periods; and Study of Old Testament characters 3 periods.

The evening sessions lasted an hour and a half. Here Rev. Sorgen conducted a study in the Book of Amos for the first two weeks, and Rev. Hoff a study in I Thessalonians during the last two weeks. The remainder of the evening sessions were devoted to Mission study, "Question Box," Hymn singing or for prayer and testimonies. There were enough assignments both for study and for kitchen duty to keep the students busy. But the work and study at this Bible course brought great blessings both to the students and teachers. We were thankful to see that the "Sword of the Spirit which is the Word of God" did bring conviction of sin and draw sinners to the Saviour. We will not even attempt to enumerate the great blessings experienced, but still we want to call special attention to the Communion service which was held in the church the afternoon of the closing day, — a blessed experience for the many who took part.

Those that were in Torquay agreed that a Bible Course for the Circuit

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge, Editor,
Fairy Glen, Sask.

MEDITATION

Hail! All hail! He is risen! Rejoice
O earth! Death is swallowed up in victory. Jesus lives! Praise His holy Name! Sing forth, O my heart, this glad Easter song:

"'Tis the spring of souls to-day,
Christ hath burst His prison,
And from three days' sleep in death
As a sun hath risen;
All the winter of our sins,
Long and dark, is flying
From His light, to whom we give
Laud and praise undying."

O Jesus! I thank thee for Thy blood so precious which has cleansed my life of sin and shame. Now O God, resurrect Thyself within me each morning, that I too might arise in power and proclaim victory over sin and death. Create in me a new power over sin that I might live a VICTORIOUS CHRISTIAN LIFE. Teach me to be quiet, to meditate, to pray. Remind me that I am 'saved to serve' those less fortunate than myself. Awaken a true Easter spirit in my heart. Praise the Lord O my soul! Amen.

This Meditation written by Alexander Thompson, student at Luther Theological Seminary, Saint Paul, Minnesota.

should be continued. This movement promises great possibilities for the future if it is prayerfully and carefully planned and prepared.

—J. B. S.

Easter Bible Questions

1. Where is the prophecy found stating that there would be gambling about Christ's clothing?
2. Where is it stated that Christ's body would not decay?
3. How many witnesses of the resurrection are listed in I Cor. 15:1-11, counting each only once?
4. What man received a special greeting after the resurrection?
5. List three references that prove that Christ rose in body from the grave?

Correct answers to February Questions:

1. James.
2. I. Thessalonians 4:11.
3. II Kings 2:8.
4. Only Luke.
5. Light, Matthew 5:14; Branches John 15:5; Salt Matthew 5:13; Epistles II Corinthians 3:2-3.

Correct answers to February Questions:

Ingvald Kvinlog, Cameo, Sask.; Erik B. R. Haave, Ordale, Sask.; Ruth Fagre, Birch Hills, Sask.; Mrs. Theo. Notland, Morrin, Alta.; Lily Tunem, Cameo, Sask.; Josef B. Haave, Admiral, Sask.; Stella Halland, Dausland, Alta.; Mrs. C. L. Jochen, Govan, Sask.; Camilla Rostad, Southey, Sask.; Olive Johnson, South Star, Sask.; Emma Rokke, Weldon, Sask.

Just suppose

Just suppose when I came to the Post Office I received a letter about the Doubled Money Plan for Hyrden. What would I do with it? This letter contained a request that I appeal to an organization with which I am connected for a donation.

Perhaps I would reason like this: There are so many appeals for money these days. It is not so easy for our organization. Then I would read the letter again — "One dollar pays two dollars of debt before June 1st." Then I would say, "How could money be better used? This is a real opportunity to render a real service. I would bring it before the organization at once, and I would say, 'I think we should do something for this plan.' Then I would try to show my organization how helpful Hyrden is and can be for our work in Canada. The others would likely agree and a gift would be sent to the Business Manager and marked 'Doubled Money Plan.'"

Did you get a letter like that? What did you do with it? Your answer means much for Hyrden. —V.

Donations to "Doubled-Money-Plan." Pastor O. O. Haugen, Valhalla Centre, Sask., 1.00; Mrs. Lina Pederson, Bagley, Sask., 1.00; Gronlid, Braum, Melfort, Sask., 1.00; Mr. and Mrs. Emil Bergum, Lenvale, Sask., 1.00; Pastor J. P. Tandberg, Weldon, Sask., 2.00; Miss Emma Rokke, Weldon, Sask., 1.00; Beaver Creek Ladies' Aid, Ratner, Sask., 1.00; Rev. N. S. Magelsen, Crooked River, Sask., 2.00; Melfort Creek Ladies' Aid, Lenvale, Sask., 2.00; Trinity Ladies' Aid, Torquay, Sask., 2.00; O. Senum and E. B. R. Haave, Ordale and Cameo, Sask., 3.00; Carrot River Valley, Y.P.L.L., Bagley, Sask., 2.00; Carrot River West Ladies' Aid, Bagley, Sask., 5.00; Carrot River Ladies' Aid, Bagley, Sask., 3.00; Salem Ladies' Aid, Torquay, Sask., 2.00; Helmer Nelson, Maxim, Sask., .50; John A. Bergum, Torquay, Sask., 2.00; Zion Lutheran Ladies' Aid, Saskatoon, Sask., 2.00; Dovre Ladies' Aid, Lake Alma, Sask., 2.00; Rev. J. T. Dahle, Watrous, Sask., 2.00; Young People's Luther League Camrose Circuit \$5.00; Mr. George Gilbertson, Frontier, Sask., \$5.00. Outlook College Luther League, Outlook, Sask., 5.00.

THANK YOU!

—B. O. Lokensgaard.

Lent is soon here and that reminds us that instead of our self-denial offering we were asked to help along with the Penny-a-Meal, known as the Master's Penny. This plan during Lent rendered our church a very blessed service a year ago. The plan suggests that each member of our church, young and old, give at least one penny at every meal. The money thus raised goes

to Christian Education, Home and Foreign Missions and Charities. Every congregation will receive credit on the 1936 budget.

Containers are sent free of charge on request. Send your requests to Rev. B. O. Lokensgaard, Saskatoon, Sask.

Now we know that it will be impossible for every family to carry this plan out to the very letter. Let us suggest that the container be put on the table at meal time and one or more members put in a penny. We can all do our part in this great work of extending His Kingdom.

Let us be reminded of when God sent the prophet Haggai to tell the people it was time to build God's house. When we neglect the things pertaining to the Kingdom of God He brings his punishment upon us. If we only could learn to seek first the Kingdom then all these material things would be added unto us. If we could learn the secret of giving God would open the windows of Heaven and pour His blessings on us, and let us not only think of these earthly blessings but let our love for the Gift of gifts constrain us.

Mrs. A. G. Vinge,
Sec'y Penny-a-Meal Plan,
Moose Jaw Circuit.

"I gave My Life for Thee, What hast Thou given for Me."

During the Lenten Season we are especially reminded of how much He gave who came "Out of the ivory palaces into this world of woe" to purchase our redemption. "I gave my life for Thee." This precious sacrifice, given in love, will be the theme for this Easter issue of Hyrden. and now as we come to the closing columns on our W. M. F. page it might be well to thoughtfully consider what our response, as individuals, has been. "What hast Thou given to Me?"

Our response should be three-fold; first, the giving of self, then the giving of loving service, and lastly, the giving of our means for the furtherance of His kingdom. The following articles written by request especially for this issue deal with the first two important phases of giving. The third will be taken up next month; at this time we only wish, in respect to it, to express the hope that we all, according to our means, are faithfully responding to the Lenten Offering of our church, as a token of our gratitude for the Beautiful message of hope that Easter brings. —L. B.

"Nothing in my hand I bring simply to Thy Cross I cling."

Come with me to the cross, and let us linger there and hear again Christ's words "It is finished." That was sacrifice. How can we speak of sacrifice and self-denial, when we view our Master's suffering?

We see the empty tomb—A Resen Savior—We see Him ascend to the Father, there to intrude for us. I need just such a Saviour, one who cares for me, one who loved enough to pay the price, and still loves me with a love that will not let me go.

"A love, so amazing, so divine,
Demands my life, my love, my all."
Oh! to be used in his service to spread the "Glad Tidings" of God's love to mankind. Do we feel this is for our friends and families alone, or is it a time when we throw open our hearts to those in need in the larger circle of our community, or in the farthest outposts of our homeland and foreign fields? Let it be an offering of love we lay at the Master's feet, let our motives be to give to the cause, and not to be entertained or to get something to eat every time we bring our gifts. Our expressions of love can be made through the giving of our talents, and especially of our time. Let us "take" time to pray, we will never "get" time. Let us meet at the Mercy Seat and pour out our hearts desire to One that understands. Let us send in our applications for help to Him who has promised to supply our every need, but we must remember to leave it to Him to answer in His own time and in His own way and may we always add. "Grant them Dear Lord only if they glorify Thy name!"

"Send mee 'en where death defies me,
Send me where oppression tries me,
Through dark storms upon life's sea!
As Thou wilt, beloved Saviour,
If but Thou wilt show Thy favor,
Constantly my staff to be."

—Mrs. Thvedt.

TIL NORGE

direkte

paa 7½ dag.

Reis med nordmennenes egen linje, direkte og komfortabelt.

Seilinger fra New York.

Bergensfjord	14de april
Stavangerfjord	25de april
Bergensfjord	12te mai
Stavangerfjord	26de mai
Bergensfjord	9de juni
Stavangerfjord	24de juni

Husk Verdensforbundets søndagsskolekongress i Oslo, 6te til 13de juli. Ferden til kongressen foregaar med ss. "Stavangerfjord" fra New York den 24de juni 1936.

For nermere oplysninger tilskriv

DEN NORSKE AMERIKALINJE

278 Main Street,

Winnipeg, Man.

"I Gave My Life For Thee. What hast Thou Given for Me?"

This question may, indeed, be asked, of our so-called christian generation, living in this year of our Lord 1936. For, what seems uppermost in the minds of men, today, in the "supremacy of the nations" of this world"; and the laying up of treasures" on this earth," in order to satisfy "the lust of the flesh, and the lust of the eye, and the pride of life" (Joh. 2, 16.) As a logical sequence, we see "kingdoms rise and fall," about us; and corruption and death. And, these are wages of sin.

But the Father, "so loved the world, that He sent His only begotten Son, that whosoever believed in Him, shall not perish, but have everlasting Life." John 3:16.) "The Son loved us, and gave Himself for us" (Gal. 2:20). Hast thou accepted these Truths, which have been revealed to us, from the beginning? They are able to free from the bondage of sin, those who believe on His name. Ask and it shall be given unto thee.

Having once beheld "the Lamb of God that taketh away the sins of the world," our hearts will be filled with Love; and Love means "service." How has our service measured up to the great Gift of Salvation that He so dearly bought for us? Has it been a halfhearted, casual, "taking part," in the great work of the church, whom He has chosen to be His Bride? Or has it been a giving of "Self", even as He gave?

Christ has set a big Program before His Church. There is the Gospel to be preached to all, irrespective of color; the "sheep" and the lambs of the pasture, to be fed; the feet of the young to be set in the paths they should go; the hungry, the thirsty, the strangers, the naked, the sick, the imprisoned and the oppressed to be taken care of. Perhaps your church calls it "The Budget." What has been your response to that? Does the Lord get the "Firstfruits" of your lips and thy substance? Dost thou love the Lord thy God, over all things; and thy neighbor as thyself? May God help us all to love, a little more perfectly than we have done!

Let us look at Him, again, hanging there on the Cross for you and me; and held there, unto Death, by love alone! The Robber on the Cross looked; and addressed Him as a King!

"Love so amazing, so Divine,
Demands my life, my all."
—Mrs. T. J. Langley.

* * *

It is not an easy matter these days to raise money for even the most worthy of cause. Rev. Vinge has been given the great, if unenviable, task of lifting the burden that has long been resting on "Hyrden." He is giving much of valuable time and efforts to accomplish this, and we would hereby urge all Ladies Aids to

Mærk!

Bestillinger paa pastor H. Jenssens bok over Aabenbaringen sendes fra nu av til Rev. T. J. Langley, Birch Hill, Sask., og Money Orders eller Postal Notes for boken skrives paa Birch Hills P.O. Jeg vil be alle som kan at kjope boken; det vil gjøre enhver godt at læse hvad denne vækter paa Zions mure roper til os. Paa samme tid vil I ogsaa hjælpe Mrs. Jensen at betale det hun skylder for trykningen av boken og at faa lidt hjælp paa sine gamle dage. Gjør det. PRIS 75c. —Akre.

Radio Broadcasts.

A series of radio broadcasts over CKBI began on Tuesday evening, January 21. These Lutheran Meditations are by pastors of the Prince Albert Circuit. They are scheduled at 8:00 to 8:30 every Tuesday evening, over CKBI (Prince Albert,) and are in English and Norwegian alternately. We hope many will hear these messages in song and speech. We should like to hear from those who tune in on these services. Remember also that your help will make possible the continuance of these programs.

CFQC, Saskatoon.

A service in four languages, English, German, Swedish and Norwegian will be broadcast over this station on Sunday, April 26th, at 11:00 A.M. Three Lutheran congregations and the German Lutheran College of Saskatoon are joining for this service.

CALGARY CFCN.

Every Sunday, 10:30 p.m. (M.T.) devotion in Norwegian. —J. O. Jovaag.

NOTICE TO SUBSCRIBERS

Kindly note the date of expiration of your subscription to "HYRDEN." Paper will not be sent after expired date unless renewed. Renew early to insure against discontinuation.

B. O. Lokensgard.

Announcement

The District convention of the Young People's Luther League will be held this year in Saskatoon, Sask. July 2, 3, 4, 4. The Theme will be: Facing the World with Christ. Rev. Selmer A. Berge of Fargo, president of the International Young People's Luther League, has accepted the invitation to speak at this convention.

K. Bergsagel, President.
Anne Solberg, Secretary.

The Executive Committee of the Y. P. L. L. will meet in Saskatoon, April 16. at 7 p.m. for the purpose of drawing up the program for this summer's convention. K. Bergsagel.

show their appreciation by responding to his request for a gift. How easily this debt can be cancelled if each Society will prove itself an "Aid" also in this worthy cause and thus speed the day when "Hyrden" can go forward unfettered by debt.

—L. B.